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ARCHÆOLOGY AND ETHNOLOGY.

Legendary Evolution of the Navajo Indians.¹—The Navajos once lived in a world below this earth. The tribe had twelve chiefs, and the chief had four wives. This head chief arose early in the morning and commanded his people to go to work. One morning he failed to arise. The third morning he failed to arise. The fourth morning he made no appearance. On the fifth morning the Navajos became uneasy, and went to find their chief. The other eleven chiefs wondered what became of him, and when they found him they learned that his oldest squaw had left him, and had married another man. The old chief grieved very much and refused to be comforted.

In a short time the squaw came in and said, "I have left you because I have ceased to love you. I can make my own living, and you can make yours." So they had a row.

This woman was chief of the women of the tribe.

Then the squaw called all of the women to council and said, "Let us part from the men!" So the women said, "Take all the men, boys, and male babies and cross the large river.² Burn logs out to make the canoes, and stay over there four years."

They gave the male children into the hands of some hermaphrodites, who raised them on the brains of wild sheep and deer.

The men sailed across the large river, planted large fields of corn, and raised immense crops. The first year the women raised a fair crop; the second year they raised less; the third year they had hardly enough to eat; and the fourth year was a complete failure.

The women became discontented, and were in a starving condition. Some of them ran into the river and were drowned.

¹These legends were collected by the writer while employed in the Indian service at the Navajo Indian agency. They were related by Tsé-dī-āhl-hă'-ūn-bē gēh, or Rocking Sun, the great Lightning Medicine-Man of the Navajos. These legends were carefully interpreted, and are given word for word as they were related.

²The "Happy Hunting-grounds" of the Navajo Indians are represented as a land full of forests and lakes which abound in various kinds of game and fish. Flowing through the center of this land is a huge river which separates the braves and pretty maidens from the inferior members of the tribe and the old women.

So the women begged the men to come back to them. The woman-chief admitted that she had done wrong, that the women could not make their living, and that the men could not make their living.

Then the young chiefs held a council and said, "Let us go back to the women in four days, or they will die." So in four days they went back to the women, and had a feast of deer meat and love-making.

While they were having a good time the Coyote picked a young whale out of the water and hid it under his blanket. On the fourth morning after this, when they awoke, they saw a large blue wave of something coming from the east. The old chief sent an Indian to see what it was. The Indian returned and said that it was water. They looked to the north and saw a big white wave coming. The chief sent an Indian to see what it was. The Indian returned and said, "It is water." They looked to the west and saw a black wave coming. The chief sent an Indian to see what it was. The Indian returned and said, "It is water." Then they looked to the south and saw a green wave coming. The chief sent an Indian to see what it was. The Indian returned and said, "It is water." Then the chief called the tribe to council and said, "Something is wrong, we all will be drowned."

At that time the Navajos were animals and had squirrel blood in them. So the White Squirrel planted a pine tree; the Gray Squirrel planted a rattoon tree; and the Turkey planted a pipe-stem reed. The Navajos all ran into this reed and began climbing up on the inside. The reed grew very fast, even faster than they climbed. The water began rising higher and higher, and followed close to their heels. The Coyote was among them. The Badger went up first, making way for the rest with his paws. The Badger consoled the rest by saying, "I am very near the top of the earth." In getting his feet muddy his legs and feet have remained black from that time. The Turkey came up last, and the foam of the water touching its tail caused its tail-feathers to be tipped with white from that time.

Finally they came up through a lake, and they knew they had reached the top of the earth.

The Badger looked out and said, "I see a big Water Animal and some Big Men who are very mean." Then they sent the Locust out to see what kind of an earth this was. A big White Bird came from the north, met the Locust and said, "Things like you are not to be seen here!" Then the Locust replied, "We will see about this." A Yellow Bird came from the west, a Black Bird came from the south, and a Blue Bird came from the east, and they all said, "Things like you are not

to be seen here." But the Locust said, "We will see about that. If you will do as I do you may have this land; but if you do not do as I do I will beat you." The Locust had two arrows. He stuck one of them up through his body and the other one down his mouth. Then he took the two arrows and crossed them through his heart. He next threw the arrows at the White Bird and said, "If you do not do as I have done I will beat you." The White Bird took the arrows and pretended to do these things, but he only ran the arrows through his feathers.

There was so much water that the Locust could not bring his companions up out of the reed. So he took a mountain-sheep's horn and broke the land to the north and to the south and to the west and to the east, and the water all ran off. The Locust then went back and brought his companions out of the hole which the Badger had made. But the water still followed them up through this hole.

Then the chief said, "Some one has been playing a trick." He said to the Coyote, "You are always up to some meanness! What have you under your blanket?" The Coyote opened his blanket, showed the young whale to the chief, and then dropped it down this hole. The water immediately went back down the reed into the river. They all came out, but could not walk because of so much mud. Then the chief prayed to the wind, and the wind dried the mud.

The Navajos were now changed to people, but they did not know what to plant. The Turkey flew up, and the first time he dropped some yellow corn; the second time he dropped some red corn; the third time he dropped blue corn; and the fourth time he dropped all kinds of corn.

The Navajos then made hō'-gäns (houses), and the women and children played in them while the men worked. Some of them made houses in the rocks.

The chief then said, "We will see if there will be any deaths up in this world. I will throw a big log into the water, and if it sinks, we will each one have to die; but if the log floats, we will never die."

Then the Coyote tied a string to a rock and said, "I will throw this into the water, and if it sinks we will each have to die, but if it comes up and floats, we will never die."

The chief then said to the Coyote, "You are always doing some mean trick!"

But the Coyote said, "I cannot help it. If the Navajos never die, we will always be the same; but if the Navajos die, we will all be

different. We all have children, and if none ever die, this earth will not hold us."

On the fourth morning, one of their number died. They all looked for this one, but they could not find him. Then they looked down this hole which they came out of a few days before, and they saw this man down there combing his hair. This man looked up and said:

"I am happy down here. In time, you all will be down here where I am." Then there was a famine, and about half of them died.

THE MYSTERIOUS MAIDEN.

There was a little girl found at daylight one morning. The woman who found her claimed that she was the "Mysterious Maiden," and so another woman took her and raised her. This child soon grew to womanhood.

This maiden conceived from a piece of petrified wood and bore a Giant. She conceived from a feather and bore a Large Bird. Then she conceived from a horn and bore a Large Animal (something like a buffalo), which ate the Navajos. She next conceived from a berry and bore a Bear. She then rubbed herself against a rock. Behind this rock was a patch of berries. When the Navajos went to gather the berries, the rocks would crash together and kill them. The sides of the rocks were covered with blood. The maiden then conceived from a reed and bore a patch of reeds. If a Navajo went into these reeds, he never was seen again. She next conceived from a battle-axe, and bore an Old Hag who lived among the rocks. This Old Hag would moan and cry for some one to come and kill her. When a Navajo went to kill her, she would blow on the battle-axe and the axe would kill the Navajo. She then conceived from a hair, and bore an Animal Whose Hair Grew Fast to the Rocks. This Animal stood on the brow of a precipice. Over in a corner of his den were some beautiful arrows. This Animal would tell the Navajos to come and get those arrows, but when they went there he would kick them over this precipice, and his children, who lived down below him, would devour them. Next, this maiden conceived from the sand and bore a pair of Big Eyes. At night, those Eyes shone like a big fire, and they would hollow for people to come over there. Then the Eyes would pierce their hearts and kill them. She next conceived from an antelope-hoof and bore Twelve Antelopes, who used to destroy Navajos. Lastly, she conceived and bore two sons. The oldest boy was conceived from the sun, and the younger one from the water. These boys were going to kill all of

these animals which destroyed the Navajos, but the Navajos were nearly all killed before this time. These boys grew up to be very large, had bows and arrows, and they used to run off. One day these boys asked their mother who their father was. She replied, "The cactus and the water." But the oldest boy said, "I do not believe this." Then the mother said, "The sun is your father, but he lives a long way off."

ORIGIN OF THE YAY-BI-CHYS.³

The father of the Red Yaybichy was the sun. The father of the White Yaybichy was the water. The Mysterious Maiden⁴ conceived from the sun and bore the Red Yaybichy. She conceived from the water and bore the White Yaybichy.

This Mysterious Maiden was out picking up wood, and was going to put it on her back, when the sun came up to her, dressed in turquois, beads, feathers, and fine skins. He told this maiden to be by herself that night, and he would come to her.

The Mysterious Maiden went home and told her father what the sun had said. The sun came and talked with her, but she did not know it; but she heard a noise going out from the hogan (house) where she stayed. She saw this man (the sun) four days afterward, and told her father that this was the same man she saw while picking up the wood.

She saw the sun abusing himself at daylight, and this made fleas and mosquitos.

In four days, these two sons were born to the Mysterious Maiden, and in four days more, these sons went up to visit their father.

The younger son had a cedar bow, and the older son had a piñon bow. They started toward the east to see their father.

The Black Yaybichy met them there and told them to go back. He told them that there were oceans and cañons and deserts and cactus fields and great fires and great wolves and great snakes and great bears that would destroy them, and said, "Your father lives a long way off."

³For a description of the Yaybichy Dance of the Navajo Indians see pages 435-436 of the Annual Report of the Bureau of Ethnology for 1883-'84, by Dr. Washington Mathews, U. S. A., under the direction of Major J. W. Powell, director of U. S. Geological Survey.

The Yaybichy medicine-men are the leading medicine-men of the Navajo tribe, and play an important part in all their religious ceremonies and fetichistic mysteries.

⁴The same maiden referred to in the Legend of the Mysterious Maiden.

These boys⁵ (the Red and White Yaybichys) went by a large ocean, and looked down into the valley, and saw the smoke coming out of the ground. Here lived an old Woman-spider. When the boys came up the Spider said, "Hallo, grand-children, where did you come from? People of your class never come here! This place is not for you!"

"Our mother told us to go to see our father, the sun," said the boys.

"But your father lives a long way off, and he is not a good man. He will kill you with sweat-houses and red-hot irons."

Then this old Woman-spider gave them each a white feather, and told them it would be a Spirit to guide and defend them. Then she said, "Stop here to-night with me."

The boys said, "We can not get through that hole in the ground."

Then the old Woman-spider blew into the hole and it became larger. She then vomited, and gave them (the boys) their suppers.

The sun was now straight over their heads. The boys told the old Woman-spider that they wanted to get as far as they could before sundown.

The old Woman-spider was a spirit; so she pulled the sun down with a net and then told the boys that it was now sundown. The boys stayed all night, and they grew to manhood during that night.

The Black Yaybichy met them again, and told them that they would reach their destination about noon that day, and that their father would come to them at that place at night.

At noon that day they saw a big house and started to go in. Two big bears met them and snarled, but the boys said, "We are going to see our father." Then the bears lay down and the boys passed over them. They next met two large, vicious snakes. The snakes rattled and hissed, but the boys said, "We are going to see our father." Then the snakes lay down and the boys passed over them. They next met two big lightnings and thunders. These stopped the boys, but the boys said, "We are going to see our father." Then the lightning lay down and the boys passed over it. They next met a number of little snakes of various kinds. The boys said, "We are going to see our father." Then the snakes lay down and the boys passed over them. They next met the sun's young wife. The boys said to her, "We are going to see our father." The young wife replied, "What are you doing here? Boys like you and people of your class are not allowed here." But the boys replied, "The sun is our father." Then the young wife wrapped them up in a white cloud that pointed toward the north. She also made a black cloud that pointed toward the east; a yellow

⁵The boys referred to in the Legend of the Mysterious Maiden.

cloud that pointed toward the south, and a red cloud that pointed toward the west. It was now pretty near night (sundown).

The sun had two children by this young wife, a girl and a boy.

The boy spoke and said, "I hear my father coming home, for I hear the white gourd rattle."

The girl spoke and said, "My father is coming, for I hear the blue gourd rattle." Then the boy said, "My father is coming home, for I hear the ivory gourd rattle." The girl spoke and said, "My father is coming close, for I hear the turquois gourd rattle."

At that moment the father came, making a fearful noise rattling the irons on his body.

The sun demanded of his young wife who those two young men were that he saw come into the house, but did not see go out again.

The wife replied, "You think you are pretty cunning. You told me that you had no wife but me. These young men claim to be your sons."

At this the sun became angry and rattled his gourds, and the earth began to tremble, the lightning flashed, the bears roared, and the snakes rattled and hissed. The sun then demanded where the two young men were, but the wife made no answer. He demanded this again, but no answer. He then demanded the fourth time, but still the wife refused to answer. Then the sun went to the cloud in the east, and knocked that down; but no one fell out of it. He went to the cloud in the west, and knocked that down; but no one fell out of it. He went to the cloud in the south, and knocked that down; but no one fell out of it. He went to the cloud in the north and knocked that down, and the boys fell out of it and stood before him.

All at once four sharp irons, corresponding to the four clouds, pointed toward the boys. There was a white iron from the north, a black iron from the east, a yellow iron from the south, and a red one from the west. The sun threw the boys violently against these irons, the north one first, then the east one, then the south one, and then the west one, but this white feather which the old Woman-spider gave them would let them down easy; so they remained unhurt.

The sun became angry and said, "I will find out if you are my children. If you withstand my test you are my children." Then a spirit descended and stood on each of their ears, and told the boys how to answer the sun's questions. It said, "Tell him he is your father." Then the sun took a huge turquois hammer and tried to mash the boys, but the feathers made the turquois hammer come down easy. The sun

then made the boys smoke some poison in first, a turquoise pipe, and second, in an ivory pipe. He did this the second time, and still the boys were unhurt.

The sun said to his servants "Make a sweat-house and put four irons in it, one of the irons shall be white, one blue, one yellow, and one black, and make the house boiling hot."

Just as the boys started to go into the sweat-house a Gopher came up through the ground and told the boys to crawl into his hole. The hole was inside of the sweat-house.⁶

The Gopher said "If you stay in there the sun will throw water on the irons and the irons will break and kill you." So the boys went into the Gopher's hole. The Gopher then said, "If your father asks you if you are warm you go out of the hole and say, yes. You can thus fool him. He will throw the water, but you will be safe in this hole. He will then be through with you."

The sun placed a blanket over the mouth of the sweat-house and did as the Gopher had said. When the sun looked in he saw the boys sitting there unhurt. Then he kissed the boys and told them that they were his sons, and that they had gone through with all of the forms that could kill them. The sun then took the boys home with him and made his other son and daughter shake hands with them.

The young wife was then in a good humor, and dressed up her stepsons. One of them she painted red, with white streaks down his back, representing the lightning; the other one she painted white.

The sun then asked the boys what they wanted as a gift. The Spirits on their ears said, "do not answer him until he asks you another question." The father took them through a large iron gate to the east and showed them fine horses of all colors. The father said, "Boys, do you want these?" The Spirit said, "Tell him no." Then he opened a large iron gate to the north and showed them some fine sheep, and said, "Do you want these?" The Spirit said, "Tell him no." He next opened a large iron gate to the west and showed them some fine goats, and said, "Do you want these?" The Spirit said, "Tell him no." He then opened a large iron gate to the south and

⁶The Navajo Indians have sweat-houses at the present day. The house is made in a hemispherical form. Its first roof consists of poles, the second one is stones, and the third one is dirt. A hole is left in one side for ingress and egress. The house is usually located in close proximity to some stream or pond, and is used for medical purposes. Rocks are heated and thrown into the sweat-house and water is thrown on the heated rocks, causing steam to fill the apartment. The patient now goes into the sweat-house and covers the door with a blanket. After a time he comes out and plunges into the adjoining lake or river. This process is often repeated in winter.

showed them deer, buffalo, antelope and all kinds of game, and said, "Do you want these?" The Spirit said, "Tell him no." The father then brought the boys home, and said, "My children, what can I do for you?"

The boys looked and saw four lightning arrows and a huge bow hanging on the wall. The spirit said, "Tell him that you want these; that some animals, a Huge Giant, Twelve Antelope, a Huge Bird, an Animal Whose Hair Grew Fast to the Rock, are eating all the Navajos. Those arrows will kill them."

The sun replied, "The Giant⁷ is my son and your brother, but if he is eating the Navajos you have my permission to kill him. He has no right to live. I will take you and go to-morrow morning."

On the following morning they started, and came to Sanmateo Mountain⁸ about noon. The sun said, "Boys, where did you start from?" The Spirit said, "Tell him that it was from here; that here is where the Big Giant was." Then the sun let the lightning down, and the boys climbed down the lightning to a big spring at the foot of the mountains.

The Giant drank the water from the spring, and then lay down on a rock to rest. He did this the second time and the third time and the fourth time. As he turned his face toward the north the boys saw him lying on the rock. The Giant turned his face toward the east, and they could see his shoulders. He turned his face to the south, and they could see his waist. He turned his face to the west, and they could see his whole body.

The Giant now saw the boys and said, "Will not they make fine eating?" The Spirit said, "Tell him that he will make fine eating." The giant then flew in a rage and threw an iron boomerang at the head of the older boy. The Spirit said, "Stoop low, for he is throwing at your head." The Giant then threw one at his middle; the Spirit said, "Jump to the right or he will hit you." He next threw one very low, and the Spirit said, "Jump high, for he is going to throw it low."

The sun then appeared and said, "He is my son and I will have the first chance at him." Then the sun struck him with the lightning. The Giant fell to the earth and grew weak because he lost his blood.

⁷The same giant referred to in the Legend of the Mysterious Maiden.

⁸Sanmateo Mountain, or Mt. Taylor, is about forty miles from Fort Wingate, New Mexico. It seems to be the seat of nearly all the gods and demons of which the Navajo mythology is so replete. Dr. Mathews refers to it several times in his "Mountain Chant," found in the annual report of the Bureau of Ethnology, 1883-'84, J. W. Powell, Director.

The black rocks (igneous rocks) are his blood, and the petrified wood is his bones. The Spirit then said, "Do not let his blood run together, or he will get up again." His blood ran down the hill.

The boys then shot him with the four arrows which their father had given them, and killed him. The younger boy picked up the iron boomerangs and kept them. The younger boy was given the turquoise gourd from his father.

They then saw these animals—the Buffalo, the Twelve Antelope, the Large Bird, and the Animal Whose Hair Grew Fast to the Rocks over in a little valley. They shook this turquoise gourd at these animals and the animals all died.

The boys then went to the Cañon de Shelley⁹ and went into one of the cliff-dwellings, known as the "White House," and disappeared, forever to remain as Yaybichys.

THE MISSION OF THE YAYBICHYS.

A man was once struck by lightning and knocked all to pieces. The Yaybichys came and sang over him and brought him to life again. The White Yaybichy was the first one who came. This one went over his body from east to west, from west to east, from north to south, and from south to north, and had four songs. This one picked up his meat.

The Black Yaybichy did the same as the white one.

The Red Yaybichy came, and when the man came partly to life he came from the east, and had a gourd in his hand, and made a noise like lightning. He came from the south and made another queer noise. Then he came from the west, and then from the north, and shook the gourd¹⁰ over the dead man's head.

The gourd represents the noise of the lightning when it strikes a person.

The White Yabichy took the man home, after he got alive, and showed him all these medicine things, and how he worshiped them.

⁹Pronounced de Shāy. It is a beautiful little cañon situated about fifty miles from Fort Defiance, Arizona Territory. It contains many cliff dwellings, among which is the one known as the "White House," (because of its whitened walls) which is visited by numerous adventurers every summer. Most of the walls remain at the present day. There are now twenty-six Yaybichys in the Navajo tribe, including the sun and these two boys.

¹⁰The turquoise gourd referred to in the Origin of the Yaybichys. The medicine-men of to-day seem to have unlimited faith in the turquoise gourd.

This Yaybichy took him to Sanmateo Mountain and told him these things. He told him that a thousand years from this time the people would follow the teachings of the Yaybichys, that his son and his son's son through a period of a thousand years would be able to bring people back to life.

Then the Red Yaybichy took this man to Sanmateo Mountain and shook the gourd over him and told him how to wave the gourd over the dead man, from east to west (from sunrise to sunset), and from north to south. Then this man came back into the Navajo tribe and showed them how to use the medicine things,¹¹ and he was a great medicine-man.

But when this man came back and the Navajos broke their arms and legs, then they used these same medicine things, and they got well. So that made the Navajos have confidence in the medicine-man and the medicine things.

When any one gets sick we rattle the gourd over him and he gets well.

These two Yaybichys, the red one, called Yä-nä' Yä-zän, and the white one called Tō-wāzh-zhūs-chī-nī, were made on the top of Sanmateo Mountain.

There were some animals that ate the Navajos at that time, viz., a Bear, a Large Bird, a Huge Giant, and a Fierce Animal Whose Hair grew Fast to the Rocks, and which coaxed the people to pass that way, when he would kick them down over the rocks and then go down and eat them up.

There was another fierce animal which chased the Navajos, killed them, and devoured them.

The Red Yaybichy killed all these animals¹² off.

There was a sister who had twelve brothers. This sister became a bear and killed the twelve brothers. Then the White Yaybichy killed this sister.

The father of the Red Yaybichy was the sun. The father of the White Yaybichy was the water.—T. STANTON VAN VLEET.

¹¹The "medicine things" referred to are the things which are used by the Yaybichy medicine-men at the present day. They consist of five pieces, each one of which performs a specific duty in restoring the health of the patient. The medicine-men claim that these "medicine things" have been handed down from generation to generation since the origin of the Yaybichys.

¹²These are the animals to which the "Mysterious Maiden" gave birth. They seem to have a significant place in Navajo mythology, and find their way into a large number of their legends.